

The Carlisle Arrow

A WEEKLY NEWSPAPER EDITED AND PRINTED BY THE STUDENTS OF THE UNITED STATES INDIAN SCHOOL

VOLUME X.

CARLISLE, PA., DECEMBER 26, 1913.

NUMBER 17

Interesting Matters Selected for The Arrow's Many Readers

FIRST INDIAN TO BE PRIEST.

Philip B. Gordon First of His Race to Be Ordained in the United States.

Philip B. Gordon (Ti-bish-ko-gi-jik), a Superior boy, will be the first Indian priest ordained in the United States, and with the exception of one, who was ordained in Rome, the first ordained in the world.

Mr. Gordon was ordained in the priesthood by the Rt. Rev. Joseph M. Koudelka, D. D., Bishop of Superior, at the Sacred Heart Pro-Cathedral on December 8, 1913. It marks the entrance into the ranks of the Catholic clergy of the first Indian of the Chippewa tribe and the second Indian of any tribe.

One other Indian priest, the Rev. Albert Neganquet, was ordained several years ago at Rome for the diocese of Oklahoma. Mr. Gordon, however, will bear the unique distinction of being the first native-born American to be actually ordained within the bounds of the United States.

Philip Gordon is the son of Mr. and Mrs. W. D. Gordon, 171 West Fourth street, East End. His grandfather, Antoine Gordon, was one of the pioneer settlers of Douglas County and was closely related to the celebrated chieftain, Hole-in-the-Day. Through the old gentleman's influence with the chief, a threatened uprising of Chippewas was prevented during the days of the Sioux outbreak in 1862.

Previous to coming to Douglas County the elder Gordon resided at LaPointe Island, near Ashland, and it was while there that he helped welcome Father, afterwards Bishop, Baraga, the Apostle of the Chippewas, on his first visit to northern Wisconsin as early as 1835. Sometime later Mr. Gordon moved to Amik

on the St. Croix, last named Gordon in his honor. Here Mr. Gordon died about five years ago at the extreme age of 98 years.

Philip B. Gordon, grandson of A. Gordon and son of W. D. Gordon and A-ta-ge-kwe, was born at Gordon 26 years ago. He received a common school education in the Douglas County public schools and at St. Mary's Indian School, Odanah; then successively a high school, college, and university training at St. Thomas College and Seminary, St. Paul; the Propaganda University at Rome; Innsbruck University, Tyrol, Austria, and finally at St. John's Abbey, St. Paul. Besides Chippewa and English, Mr. Gordon speaks fluently German, French, and Italian.

Bishop Koudelka will ordain Mr. Gordon for his Indian missions, of which the most important are at Bad River, Lac Courtes Oreilles, and Lac du Flambeau reservations with something over 2,500 Catholic Indians.

P. Rivers, of De Pere, Wis., was ordained at the same time. Ordinations took place Sunday and Monday. The two young men have received minor orders and sub-deaconship, deaconship, and the priesthood.—*Superior (Wis.) Telegram.*

Father Gordon visited Carlisle a year ago on returning from his studies in Europe. We were especially impressed with his earnestness, which foretells of a useful life in helpful service to his people. With the great inducements of the present day for material gain, our admiration is doubly stirred when we see a young man cast aside such opportunities in order to grasp the richer treasures of spiritual development and Christian service, and we commend this young man for his wise choice.

OUTING STUDENT FOR EARLY SHOPPING.

Indian Girl Wins Recognition For Good Essay.

Daisy M. Chase, who is "outing" with M. E. Way, Kennett Square, Pa., is a sophomore in the Kennett High School. The following article, which was entered in a contest held by *The West Chester Star* to induce Christmas shoppers to shop early and save the clerks, was written by Daisy:

"Merry Christmas! How many of last year's late shoppers could earnestly look into the eyes of the poor tired clerk, who endured their impatient exchanging of coin for merchandise, and greet them, with sincerity, those words of cheer? Not one. No one who rushed into stores at the eleventh hour demanding answers to problems which tired, overworked brains could not possibly solve with deep thought, could convey the true, full force and meaning of Merry Christmas.

"Make a new resolution, O ye shoppers. Buy your presents early! For the enthusiastic clerks offer many useful suggestions; the shop windows exhibit just the thing you wanted for grandma; the counters fairly bulge out with clean, unhandled Christmas novelties.

"No mad crowd to upset nerves and arouse ill humor. And when the kiddies' school holidays begin (for they are the ones who really count) you can enjoy tales of jolly Old St. Nicholas, confide secrets, instead of complaining of a headache or some other ailment.

"Shop early and you can be sure there is one less Christmas grouch in the world, and Yuletide will be so much the merrier for every one who comes in contact with you."

INDIANS HEAR STRONG ADDRESS BY ANTI-SALOON WORKER.

The Campaign Against the Whisky Traffic Among Indians Bears Fruit.—The Local Courts Cooperate in Stamping out the Evil,

The Carlisle Indian School authorities have waged a vigorous and consistent warfare against the liquor evil among Indians, both by preventive means through education and the distribution of literature, as well as by the active prosecution of every offender against the Federal law who sells or furnishes liquor to Indians.

This campaign has taken the form of instruction at the school, articles in the school papers, and by lectures delivered by men and women who have made a deep study of the subject. Among the speakers have been such men as Congressman Richmond P. Hobson, prominent workers in the Anti-Saloon League, and officers of the W. C. T. U.

At the same time, by taking active measures against dive keepers and bootleggers who sell whisky to Indians and sending nearly every case brought before the courts to jail, the traffic among the students of the Carlisle school has been brought to a minimum. Each year, however, it is necessary to take these aggressive steps to properly protect the students.

On Thursday of last week, after the study-hour period, the entire student body met in the Auditorium to listen to what is considered here one of the most forceful and eloquent addresses on the "Evils of Strong Drink" heard at the Indian School in many years. The speaker was Dr. Homer W. Tope, superintendent of the Anti-Saloon League for the district of Philadelphia.

In introducing him, Superintendent Friedman said that thousands of Indians had been defrauded out of their lands and property through the use of whisky, and that there had been very few Indian wars with the whites which did not have their origin in the debauchery, depredations, and recourse to force caused by "fire water." Continuing, he said:

"I have had the most active and cordial cooperation in stamping out this evil from Judge Sadler of the County Court, and from Judge Witmer of the District Federal Court in Harrisburg. The evidence has been carefully presented and in nearly

every case there has been a conviction. These public officials are to be commended for the firm stand which they have taken in punishing those who dispense whisky to the Indian youth.

"But more than this is necessary if we would eradicate the evil. The Indians themselves must cultivate that manhood, self-control, and backbone, which will enable them to be proof against the vicious and demoralizing temptations of strong drink."

Dr. Tope handled the subject exhaustively and in a most illuminating way. He spoke of the progress that had been made and gave examples in large number to show the deleterious effect of intemperance. His facts and figures were comprehensive, conclusive, and convincing. He was given close and appreciative attention, and the boys were outspoken on the good which his inspiring and informing address had done.



LECTURE NOTES.

Alcohol is poison to the mind and body.

For economic reasons the business men are going against liquor.

The use of intoxicating liquors is very injurious to the mind and body.

The temperance lecture gave the pupils an idea of how liquor will destroy a man's soul.

To be temperate is to know how to use that which is good and to avoid that which is evil.

Liquor is the means of about ninety per cent of the crimes which are committed in our country.

Were it not for the white man's selling him liquor, the Indian would still have his rightful possessions.

Crimes, insanity, and a large number of people who go to the poor house are due to the use of strong drink.

One can not grow in mind or body if he uses alcoholic drinks. The world waits for no one, so one must

be temperate and strong in mind and body to be successful.

Alcohol drives man to the very lowest depths of degeneracy.

The day is coming when Old Glory shall wave over a saloonless Nation.



THE INDIAN BAND GIVES SPLENDID CONCERT.

The concert given by the band last Saturday evening was a most creditable one and enjoyed thoroughly by all who heard it.

The cornet solo by James Garvie was played in a clean-cut manner, and with perfect ease and style. James has the making of a splendid musician in him.

It would be hard to especially mention any of the other numbers, unless it might be "Uncle Tom's Cabin," which took the audience by storm. Mr. Stauffer obliged them by repeating the last movement. Ending as it does with "Dixie," it brought forth round after round of applause.

After the musical part of the program was concluded, a series of moving pictures was given by the management of the Orpheum Theater. These pictures were greatly enjoyed by the students. Following the pictures, the band again occupied the stage and played a stirring march for the students to pass out.

The following were the musical numbers rendered:

1. March—The Sorceress..... Losey
 2. Overture—Grand Hippodrome..... Pinard
 3. Cornet solo—Aquarelle..... Short
Mr. James Garvie
 4. Waltz—Love's Devotion..... Johnston
 5. Excerpts from Woodland..... Luders
 6. Intermezzo—The Linnet..... Althouse
 7. Dream Picture—Uncle Tom's Cabin..... Lampe
- Synopsis—Uncle Tom is drowning before the log fire in the enjoyment of the quite cabin in Old Kentucky, when there passes before him familiar scenes of the "Old South" and finally a vision of the Emancipation.



Ex-Student Has Successful Year.

A letter received from Ethan Anderson, Upperlake, Cal., informs us of his success since his return home. He says that during the summer months he and his uncle turned out about 1,700 tons of hay with a motorpress, at the rate of \$2.25 per ton, hiring Indian and white boys to help bale it. He sends best wishes to his student friends.

The Week's Events from School Room, Campus, and Quarters

THE PROTESTANT SUNDAY SERVICE.

Wisdom, Knowledge, Faith, and Whole-Hearted Adoration Were the Thoughts Developed.

Rev. Kennelly officiated at the services in the Auditorium last Sunday afternoon, taking for his text Matthew 2:2. The visit of the Magi was the theme dwelt upon.

1. True wisdom: We know scarcely anything about these men. Legendary reports say they were accompanied by a suite of a thousand attendants and that Jaspar from Greece, a beardless youth, brought frankincense; Balthasar from Egypt, a middle aged man, brought myrrh; and Melchior, old and pale with long hair and beard, brought gold. Whoever they were, they were wise men and showed their wisdom in following the star, at so great trouble and expense, for it guided them to the Christ child.

2. Little knowledge: But they made use of what they had. They some how connected the new star with the coming of some great event, as others did under like conditions, only they looked for the prophetic Messiah. They had no Gospel and very little prophecy, but accepted the truth, putting us to shame who have the advantages of Gospel privileges and refuse them.

3. Much faith: They triumphed over every difficulty. They lost the star by going to Jerusalem, but found it again when they turned their course towards Bethlehem. We, too, miss the way by following other thoughts than the Gospel.

4. Whole-hearted adoration: These men did not go to Bethlehem to see the Christ or to talk to Him, but to reverence and worship Him. We ask, What is worship? and we answer, It is a definite act of the soul's bowing to God. Church going, prayer, singing, etc., is worship only so far as the soul bows humbly to His will.

LACONICS.

"The longest life is but a parcel of moments."

"Gratitude seems most appropriate at Christmas time and should predominate in our hearts over all other feelings toward the One who made Christmas possible."

inate in our hearts over all other feelings toward the One who made Christmas possible.

The good citizen will never consent that his voice and vote shall sanction a public wrong.

THE Y. W. C. A. CHRISTMAS PROGRAM.

By Cora Battice.

The meeting was led by Alice Tyndall, who chose for the scripture reading the 11th verse in the second chapter of Matthew. Virginia Coolidge gave "The Story of Christ's Birth;" Rose Whipper, "The Origin of Christmas;" Christmas verses, Della John, Cora Battice, Naomi Greenskye, and Minnie Charles; Rose Lyons told the story of the famous painting, "The Madonna of the Chair;" Christmas verses, Theresa Lay, Nettie Kingsley, Mamie Mt. Pleasant, and Melissa Anderson; octet, "Holy Night;" Christmas verses, Rena Button, Sarah Monteth, Mary Jimerson, and Dora Poodry; prayer, Alice Tyndall.

The following program was also rendered: Christmas in Holland, Jennie Ross; Christmas in Germany, Myrtle Thomas; Christmas in England, Thamar Dupuis; Christmas in Sweden, Evelyn Springer; Christmas in Russia, Lillian Simons; Christmas in France, Mary Greene; Christmas in Mexico, Pearl Bonser; Christmas in America, Hazel Skye; Christmas verses, Cecelia Matlock and Belle Peniska; the Significance of Holly and Mistletoe, Germaine Renville; solo, "Joy to the World," Lucy Charles.

THE GIRLS' HOLY NAME SOCIETY.

By Minnie O'Neal.

After the opening prayer by Mother DeChantal, the following program was rendered: Hymn, Society; chapter from "Following of Christ," Cecelia Ducharme; reading, Eva Williams; piano solo, Corrine Janis; reading, Eusevia Vargas; hymn, Society; recitation, Jane Gayton; mandolin duet, Anna Mills and Mary Pleets; talk, Anna Roulette; talk, Mother DeChantal. The meeting closed with a prayer.

GENERAL SCHOOL NEWS.

The lavatory on the first floor of the Large Boys' Quarters is completed and was put into use last Friday evening.

Mrs. J. E. Thornton, one of our patrons from Beverly, N. J., visited the school Wednesday afternoon of last week.

James Garvie, our cornet soloist, rendered the solo "Aquarelle" in a brilliant manner at the band concert last Saturday evening.

Many of the boys and girls entered heartily into the spirit of Christmas by remembering those less fortunate than themselves.

Joe Guyon, our star halfback, is practicing on high jump, shot put, and hurdles at the cage every day in order to be in shape for the indoor meet to be held on January 3rd, at New York City.

Little Robertson Denny is now a member of the Invincible Debating Society. He signed the constitution last Friday by placing his little thumb mark, according to our ancestors, beside his written name.

Anna Roulette, Rose Lyons, Cora Battice, Bessie Gilland, Ethel Martell, and Jennie Ross, pupil teachers in the Normal Department, were Miss Kaup's dinner guests at the Teachers' Club Sunday. The afternoon was spent delightfully, in conversation and music in Miss Kaup's room.

THE BOYS' HOLY NAME SOCIETY.

By William Thayer.

The following program was rendered: Prayer and hymn, Society; select reading, Lewis Brown; talk, Father Stock; vocal solo, Calvin Lamoureux; select reading, Joseph Morrin; hymn, Society; select reading, Edward Bresette; prayer, by the Society.

Second on Record.

A picture of Carlisle's Indian trombone choir appeared in Sunday's Philadelphia *Public Ledger*. It also commented upon its being the second trombone choir in the United States.

The Carlisle Arrow

Issued Fridays from the Carlisle Indian Press
About ten months in the year.

Fifty Cents Dearly

Second-class matter—so entered at the Post-office at Carlisle, September 2, 1904.

Address all communications to the paper and they will receive prompt attention.

INDIANS NEED NO SPECIAL COLLEGES.

Intimations begin to find their way to centers of publicity that the progressive and well educated Indians of the United States long to have a university specially provided for the higher education of their race. The schools, publicly and privately supported, which now give a good primary and secondary education to picked youth gathered from the reservations, are not deemed sufficient for the rising generation, which as it grows wealthier, less nomadic, more civic spirited and independent, wishes the higher education that has been given to the Afro-American by private philanthropy in colleges created and endowed for his special benefit.

If the trend within and beyond the Indian group were for segregation from the white man and continuance of an isolated and distinctively racial life, there would be a good deal to be said for such an Indian university. But such is not the trend, if we understand the situation. A distinct increase of racial consciousness and pride there undoubtedly is. It is registering itself in ways that make it certain hereafter that both public officials in Washington and the large United States public are not to act on policies affecting the Indian without the Indian putting his case before the people for their adjudication. But the Caucasian American is not discriminating against the Indian politically or socially as he is against persons with African or Asiatic ancestors. He treats the red man more as his peer in athletics, in trade, in citizenship, and in domestic relations. Consequently, were the Indian to continue to knock at the doors of colleges and universities where whites predominate, he would continue, we feel sure, to receive a welcome; and he would get a discipline fitting him better for whatever share he may come to have in the compos-

ite national life than if he had an academic career in an institution of the segregated type. — *Editorial, Christian Science Monitor.*



COMPULSORY EDUCATION FOR INDIANS ADVOCATED.

Muskogee, Okla., December 7.—The education of the younger generation of Indian children is the biggest problem confronting the Government in its work among the Indians of the Five Civilized Tribes of Oklahoma, states United States Indian Superintendent Dana H. Kelsey in his report to the Commissioner of Indian Affairs.

Kelsey estimates there are between 33,000 and 35,000 restricted Indians in the Five Tribes, who are scattered over 19,000,000 acres of territory. The affairs of these people can only be attended to superficially by the small force of field men at his command, according to Kelsey, and he suggest that the Government appoint sufficient men for field work so that they might range further afield and carry their lessons of education along all the line into the furthestmost forest and mountain home.

"We owe three cardinal duties to the Indians and to the citizens of the Indian country," said Kelsey. These are more practically care of the health and property of the older, uneducated, full-blood Indian, and the disposition, under proper supervision, of his excess landholdings, placing of all mature, able-bodied Indians entirely upon their own resources when it is shown that they have sufficient experience or education to earn a livelihood, and systematic and compulsory education of every Indian child and conservation of his property in the meantime." — *St. Louis Democrat.*



Appointed Forester of Indian Reservations.

District Foster E. A. Sherman has received the information that Franklin W. Reed, former associate forester in Ogden, has been appointed forester of the Indian reservations of the United States, with headquarters at Washington, D. C.

This is a well deserved promotion, as Mr. Reed is among the most proficient foresters of the country.

Mr. Sherman and associate foresters here are pleased with the promotion of Mr. Reed. — *Ogden, Utah, Standard.*

SILENT TRIBUTES TO A SILENT RACE

Indicative of a national change in sentiment with reference to the aboriginal inhabitants of the United States is the turn taken by popular taste, both in literature and art, toward contemplation and admiration of the Indian character. This change began with the final and fruitless struggles of the last of the hostile tribes in the Little Big Horn country. No sooner was the enemy of three centuries vanquished than the higher and more generous impulses of the Caucasian asserted themselves. Even along the once troubled outposts of the border, where embers of the settlers' huts were scarcely cool, and where memories of "raids" and "outrages" were still fresh, the old cry for reprisal and extermination gave place to appeals for forgiveness and forgetfulness. The buffalo had disappeared, the long grass was devoured by Texan droves, the plow was turning the soil, the struggle was over, and the Indian warrior, stately, silent, withdrew from the scene.

Then began the movement that, in a sense, reached its most eloquent expression in New York on Washington's birthday. It began in a modest way, with little statues and groups, the gifts of public-spirited people in the small but prospering towns and cities of the West. Indian forms in marble and bronze rose in the squares and parks. At first these were rather representative of the poetic and romantic thought of the Nation. Sculptors felt it and responded to it with figures of "Hiawatha," or "Minnehaha." Over night, as it were, "Winona" appeared in the beautiful Minnesota city that is proud to bear her name. Then sculptors felt and responded to the growing demand for the delineation of Indian figures from history. Among these were the designers who furnished single pieces and groups, representative of Indian character and life, for the avenues and esplanades of the great expositions at Chicago and St. Louis. Later came MacNeil's "The Coming of the White Man" for the city park of Portland, Oreg., and the colossal figure of "Blackhawk," in concrete, overlooking the Rock River near Oregon, Ill.; and later still, Cyrus E. Dallin's beautiful equestrian creation, "The Appeal to the Great Spirit," now in Boston. — *Christian Science Monitor.*

SIoux INDIANS TO CARRY PROTEST TO WASHINGTON.

Accuse Miles and Cody of "Faking" for the Films.

Pine Ridge Agency, S. Dak., Nov. 29.—The Sioux Indians are mad. They feel they have been injured and insulted by the moving picture concerns and are preparing to frame a protest at a meeting at which thousands of Sioux will be in attendance. And a committee of red men is to be sent to Washington to protest to the Government against the acceptance as authentic of a "movie" film of the battle of Wounded Knee, the last battle between the whites and the reds.

The Indians say the "movie" people distorted the facts of the battle to such a degree that the prowess of the red men is belittled, and that, while the film which has just been made on the reservation may be a splendid thing in itself, it does not represent the battle which it purports to show. And since a copy of this film is to be placed in the department at Washington, thus making it really an official record of the last big battle, the Indians are "kicking."

As an example of the inaccuracies with which the Indians say the film abounds, they call attention to the fact that Gen. Nelson A. Miles, who takes a prominent part in the film, was probably fifty miles away and so far as known was never on the actual field of battle until he posed for the "movies." Likewise, Buffalo Bill, who plays the part of a hero in the film battle, was at the agency, eighteen miles away, when the engagement was fought.

Say They Were Not Aggressors.

But the most serious point to which the Sioux make objection is that in the film battle they are about equal in number to the soldiers; that they are well mounted, armed with army rifles, and are ready for the battle—in fact, that the Indians themselves began the fight. On the other hand, say the Indians, the reds numbered less than 400, a large majority of whom were women and children, that they were all on foot during the fight, that most of them had already given up their guns and were therefore defenceless, that what guns they had were old-fashioned muzzle-loaders in a

decrepit condition, and that the Indians were not the aggressors.

The soldiers engaged—the Seventh Cavalry—was the old Gen. Custer Regiment, massacred on the Little Big Horn in 1876, and the Pine Ridge Sioux were the Indians who did the massacring. Every trooper of the Seventh was spoiling for a fight with these Sioux.

As for the claim that many survivors of the Wounded Knee Battle took part in the "movie" battle, the Indians say there were no Indian survivors. The Indians were within a hollow square with the soldiers on all sides of them. Only one Indian, a lame one, came through without a scratch or got past the line of soldiers. All the others, about 400, were either killed or wounded, mostly killed. At least, in the big grave into which all the dead Indians were thrown there are more than 350, a majority of whom were women and children. After the shooting began, the little band of Indians was raked by a deadly fire from all directions.

White Man Suggests Indian Version.

M. R. Gilmore, curator of the Nebraska State Historical Society, who was present when the films were made, agrees with the Indian version. He is indignant over what he calls the misrepresentation which will appear in the films, especially as the Government is a third party in the proceedings and expects to file the films as historical data.

The Indians say they did not know they were reproducing the "Wounded Knee" battle, but understood they were simply taking part in a sham battle for the "movies." Later, when they discovered that the white people called the exhibition "Wounded Knee" and that it was to go down in history, they were indignant.

They have called a meeting of the grand council of the tribe, which will frame a formal protest to the Government.—*New York World*.



Prosper in His Work.

Wilson Silas, Odanah, Wis., an ex-student of Carlisle, writes that he is now employed, at very good wages, in the saw mill at Odanah and is well pleased with his work. He says: "Please send THE ARROW, as it makes me feel glad when I read about Carlisle."

CARLISLE'S MAKING OF CITIZENS.

The record for the past four years of the Carlisle Indian School, conducted by the Government in behalf of the red man, goes far to contradict the theory that an Indian school away from the environment of the Indian of the West cannot be successful in the East. The actual accomplishment proves the institution a sterling addition to the other forces of good citizenship. The school is rapidly placing the Indian on a basis where he can compete with the white man.

Everywhere throughout the nation the Carlisle graduates and returned students are at work, at peace with their neighbors, patriotic in their citizenship. Out of a total of 639 graduates, only five are not actively engaged in some useful occupation. With more than 4,000 returned students, the most careful records obtained from individuals, supported by agents and superintendents of the reservations to which they belong, show that 94 per cent are self-supporting and self-respecting, with good families, good homes, and money in the bank.

In the Indian country, where allotments have been extensively made and the reservations opened up to settlement, educated Indians have a prominent voice in the affairs of local and State government, and in the elections recently held Carlisle graduates and returned students were in many cases, in communities where there was a large preponderance of the white vote, elected to prominent offices. In one case, one of Carlisle's graduates was elected State attorney in a county where the white people numbered ten for every one Indian.

One of the important services rendered by the school has been to stir up the Indians in their own behalf. The Indian Service needs more of them. More responsible and well-trained Indians will give new impetus to the Indian Service.

The Carlisle School, besides the immediate work of education, has performed an extensive service for the Indian by educating the American public to the desirability of instituting rational measures for Indian betterment.—*Editorial, Boston Journal*.



BOOKS are the wardrobes of literature, the shrines of genius.

NOTES ABOUT EX-STUDENTS.

Rose F. Snow is spending the winter at Iroquois, N. Y.

A letter received from Francis Bacon states that he is at his home in Plummer, Idaho.

Word comes from far off Sitka, Alaska, that John Ostrigan is employed there as a fireman.

Through a letter we learn that Marie Paisano is doing good work in the sanitarium at Laguna, N. Mex.

Word comes from William Palin that he and Francis Bacon are attending the same school at Tacoma, Wash.

James Campbell, who has just returned from his home in Peever, South Dakota, has entered the Freshman class.

Margaret Culbertson writes from Poplar, Mont., that she expects to enter a training hospital in Great Falls, Mont.

Effie Nori writes from her home in Casca Blanca, New Mexico, that she is well and happy. She sends best wishes to her classmates, the Juniors.

Lawrence Isham, an ex-student, has recently been appointed disciplinarian at the Ft. Sill Boarding School, Lawton, Okla. Our best wishes for success go out to him.

John Pierre, Green Spring, Mont., writes that he is always glad to receive THE ARROW. It gives him great pleasure to learn through it what the school is doing.

A letter from George Grinnell informs us that he is working at the trade of blacksmithing at Elbowoods, N. Dak. He says: "I am doing well with what I learned while at Carlisle."

Through a reliable source we learn that Stafford Elgin, a former member of the present Junior class, is making rapid progress as a sophomore in the High School at Algonac, Michigan.

J. William Ettawageshek, a graduate of 1911, writes from St. Ignace, Mich., that he is getting along splendidly in the new position which he has recently taken and that he is well and happy. He also sends best wishes to the school for its continued

success in preparing Indian boys and girls for real life.

Abbie Somers is a pupil at Grafton Hall in Fond du Lac, Wis.

Christine Metoxen writes from West Chester, Pa., that she is attending high school.

Eugenia La Roche writes from Medicine Lake, Mont., that she is keeping house for her father.

Through a letter we learn that Joshua Blaker is working in a lumber mill at his home in Lanse, Mich.

We learn that Louis Degan, one of our former students, is now attending school at Pipestone, Minn.

Through a letter we learn that Cecelia Swamp is spending the holidays at her home in West Depere, Wis.

Elizabeth Keshena, Class '11, is now employed as a stenographer at the Pipestone Indian School, Minnesota.

A beautiful Christmas card from William Martell tells us that he is employed in a lumber camp near Winter, Wis.

A letter from Antoine Petite, who is in Minnesota, informs us that he is now helping his father in the lumber business.

The news comes to us of the marriage, recently, at Lame Deer, Montana, of Miss Emma Rowland to Mr. George Harris.

Mrs. William White, formerly Josephine Smith, Carlisle '09, is now employed as dining room matron at the Wittenberg School in Wisconsin.

Mayme Moder writes that she has made arrangements to go to Chicago immediately after the holidays to take training in one of the large hospitals there.

A letter from Miss Guest, who is at Sherman Institute, California, tells of the fine climate and the most beautiful roses, grown in the school garden; Magnolia trees in full bloom, and ornamental pepper trees in abundance."

Mrs. Mary M. Sherman, a former Carlisle student, writes that she and her husband have rented a farm in Niobrara, Nebr., and had a very good crop this year. She says: "I love to hear from the school through THE ARROW and send best wishes to all."

CHICKASAW ATTORNEYS CHOSEN.

President Approves Appointment of Two Oklahoma Men.

Washington, Dec. 4.—On the recommendation of Secretary Lane, of the Interior Department, President Wilson today approved the employment of Jacob B. Moore, a prominent lawyer of Ardmore, Okla., as one of the probate attorneys of the Chickasaw Nation of Indians in that State. Secretary Lane also recommended the employment of William H. Woods as an additional attorney for the Chickasaw Indians, and President Wilson has approved Mr. Wood's contract. Mr. Woods will give his particular attention to probate matters arising from the care of estates of the Chickasaw citizens.—*McAlister (Okla.) News-Capital*.



160 ACRES FOR APACHES.

Former Prisoners of War Remaining Get Good Allotments.

Washington, D. C., Dec. 5—Former Apache prisoners of war who did not take advantage of the opportunity to remove to the Mescalero Indian Reservation in New Mexico, but who remained behind at Ft. Sill, Okla., will be given allotments of land equal to 160 acres. Commissioner of Indian Affairs Cato Sells having just decided. There has been some controversy as to whether the Apaches were entitled to 80 or 160 acres of land. Under the plan of Commissioner Sells the heads of families will receive land up to the value of \$3,000, while the women and children will be allotted lands up to a value of \$2,000.—*Tulsa (Okla.) Democrat*.



INDIAN WOMAN DONATES LAND.

Indian Woman Gives Land For Aged Teachers' Home.

Muskogee, Okla., Dec. 7.—Mrs. J. A. Wood, a Cherokee Indian woman, has donated 200 acres of land on Brushby Mountain, eight miles southeast of Muskogee, as a site to establish a club colony for school teachers who are out of employment or have broken down in the service.

Mrs. Wood proposes that teachers who are in active work shall contribute small amounts annually to build a clubhouse in which the teachers may live.—*Baltimore News*.

ACROSS THE NAVAJO DESERT.

The Navajos Are Making Long Strides toward Civilization.

Theodore Roosevelt, writing for *The Outlook* of October 11, 1913, after a tour of the Indian country in the Southwest, says:

"The Navajos have made long strides in advance during the last fifty years, thanks to the presence of the white men in their neighborhood. Many decent men have helped them—soldiers, agents, missionaries, traders; and the help has quite as often been given unconsciously as consciously; and some of the most conscientious efforts to help them have flatly failed. The missionaries have made comparatively few converts; but many of the missionaries have added much to the influences telling for the gradual uplift of the tribe. Outside benevolent societies have done some good work at times, but have been mischievous influences when guided by ignorance and sentimentality.

"A notable instance on this Navajo Reservation is given by Mr. Leupp in his book 'The Indian and His Problem.' Agents and other Government officials, when of the best type, have done most good, and when not of the right type have done most evil; and they have never done any good at all when they have been afraid of the Indians or have hesitated relentlessly to punish Indian wrong-doers, even if these wrong-doers were supported by some unwise missionaries or ill-advised Eastern benevolent societies. The traders of the right type have rendered genuine, and ill-appreciated, service, and their stores and houses are centers of civilizing influence.

"Good work can be done and has been done at the schools. Wherever the effort is to jump the ordinary Indian too far ahead and yet send him back to the reservation, the result is usually failure. To be useful the steps for the ordinary boy or girl, in any save the most advanced tribes, must normally be gradual. Enough English should be taught to enable such a boy or girl to read, write, and cipher so as not to be cheated in ordinary commercial transactions. Outside of this the training should be industrial, and, among the Navajos, it should be the kind of industrial training which shall avail in the home

cabins and in tending flocks and herds and irrigated fields. The Indian should be encouraged to build a better house; but the house must not be too different from his present dwelling, or he will, as a rule, neither build it nor live in it.

"The boy should be taught what will be of actual use to him among his fellows, and not what might be of use to a skilled mechanic in a big city, who can work only with first-class appliances; and the agency farmer should strive steadily to teach the young men out in the field how to better their stock and practically increase the yield of their rough agriculture.

"The girl should be taught domestic science, not as it would be practiced in a first-class hotel or a wealthy private home, but as she must practice it in a hut with no conveniences, and with intervals of sheep-herding. If the boy and girl are not so taught, their after lives will normally be worthless both to themselves and to others. If they are so taught, they will normally themselves rise and will be the most effective of home missionaries for their tribe."



PUZZLED BY PALE-FACE INVENTION.

White Man's Revolving Door Not Popular with Oklahoma Indians.

Muskogee, Okla., Dec. 20.—While Secretary Lane and Indian Commissioner Sells have been working hard to simplify and expedite the administration of the affairs of the Indians of the Five Civilized Tribes, a late invention of the white man is working to the opposite of their desires. In many instances it is causing a delay in the administration of affairs.

The invention in question is a revolving door that has been installed at the street entrance of the building in which the Indian offices for the Five Tribes are located. Hundreds of Indians visit the offices every day, and scarcely half of them know how to enter such a door. Many absolutely refuse to enter the door until shown by an interpreter how it works. A family of twelve full-bloods started to enter the door one day last week, and each member of the family had to be led in separately by an interpreter.—*Dallas (Tex.) News.*

GENERAL SCHOOL NEWS.

The Freshmen and their tree were a happy sight to behold.

The Sophomore Class took their final test in civics this week.

Joseph Guyon paid a visit to his country home last Sunday.

Every body enjoyed the good Christmas dinner yesterday.

We are all glad to see "Pop" Warner back from his hunting trip in the South.

The Mercers will give a Christmas program in their society room this evening.

Mr. Albert Weber, a sophomore at State College, is at home for the holidays.

James Welch has been promoted from private to third sergeant of Troop E.

Some of the girls made pretty Christmas presents to send to the home folks.

No. 8 had a Christmas tree. Santa remembered every one—the teacher, too.

The pupils of No. 5 had a Christmas program, after which every one received a present.

The Freshmen Class prepared a nice Christmas box for a deserving family in town.

The Christmas decorations in the stores down town were very attractive this year.

Last Thursday evening the Carlisle High School basketball team played our boys in the Gymnasium.

Last Tuesday afternoon the girls were allowed to go to town to finish their Christmas shopping.

Beulah Logan, who is at West Collingswood, Pa., sends Christmas greetings to her Carlisle friends.

Mrs. H. B. Fralic and her little son Harold were the guests, for the week-end, of Mr. and Mrs. Dietz.

Mr. Warner's report on his hunting trip was: "I shot all kinds of quail and had a very pleasant trip."

A quartet composed of Peter Eastman, Kenneth King, Louis Schweigman, and Tony LaJeunesse, went to some of the school rooms and sang Christmas songs Monday evening.

INDIANS PRESENT FAMOUS PIPE TO NEW SCRIVEN HEIR.

Council of Chiefs Names Child of Rosebud Agent "Good Leader."

During the recent Indian fair held at Rosebud Indian Reservation, S. Dak., a number of the Indian chiefs had gathered in one of the council tents to talk over times and to smoke the pipe of peace.

After many hours of listening to old-time stories, High Pipe, one of the most noted living Sioux Indians and a leading chief arose and standing erect as a young pine, spoke: "My brothers, we have gathered here today to talk over old-time pleasures and have spent many enjoyable hours. Each of you has told of some great past event of the Rosebud Sioux, and now I have something to say about an event of the present day and of which you are all aware.

Two years ago our Father at Washington sent us a leader which made our brothers glad at heart, because he did not take us back to the old rough trails, as former leaders had done, but took up the trail where the last man had left us. We have not traveled a very long distance under our new leader, but the trail has become much easier, and all our brothers seem to feel that we are now nearer to the smooth road of living than ever before.

You all know that when a baby boy is born to a great chief of a Sioux the other chiefs gather together as we did to-day, and talk over old times and smoke the great pipe of peace, and then the best friend of the chief, who has the new baby, will name him. Our leader to-day has a new baby, three days old, and I being a great friend of our leading chief, feel that I should give a name to this new baby, and I hope my brothers will help me and be pleased with the name I think best.

When in the old days one of our brothers did a great thing, we would name his first baby boy so that all our children would remember what the father of the boy did, and now I say that the father of this new baby has made us a good leader and I call this baby 'Good Leader.'

At once the chiefs in council approved of the name, answering, "How! How! How!" and the pipe was passed to High Pipe, who, after lighting, blew three puffs of smoke and

passed the pipe to the next chief, and in this manner the pipe went the rounds.

After the pipe had been placed on the council hide, Goes to War arose, and with the same dignity assumed by all leading chiefs, walked to the middle of the council tent and began:

"My brothers, you have listened to the story of Chief Pipe and what he said we know to be true, and when our hearts are glad, as they are today, we feel like doing something good. This pipe was given to me by one of the greatest chiefs of the Sioux and before he died he told me it was the best friend the Rosebud Sioux ever had and that it should be given to some one who would always be a good friend. We have named this new baby Good Leader and for him to be a good leader he must have many friends, and as I promised that this pipe should always be in the hands of a friend to our brothers, my heart tells me to give this pipe to Good Leader to help him to be our friends."

The chiefs again responded with that agreeing "How! How! How!" after which Spotted Owl, who was recognized as the chief in charge suggested that the people should be informed, and appointed Goes to War to ride to each camp and proclaim the name of the new baby and to tell the people that Good Leader would be the keeper of the pipe of peace.

The day after the Indian fair closed, eight of the leading chiefs appeared at the agent's house to present the pipe of peace to Good Leader.

This pipe of peace belonged to Iron Shell who secured it about 1825 in a fight with another Indian, the victor to become the leading chief and to have the pipe of peace. At the death of Iron Shell the pipe was presented to Spotted Tail; and after Spotted Tail was killed the pipe came to Two Strike, who after becoming too old and feeble to carry on the work of chief, presented the pipe to Hollow Horn Bear, who, until his death in Washington about one year ago, was recognized as the leading chief of the Sioux.

Mr. John H. Scriven, superintendent of the Rosebud Indian Agency, is justly proud of the good feeling of the Indians in naming his new son, and especially the great distinction of making the baby the keeper of the pipe of peace.—*Mitchell (S. Dak.) Daily Republican.*

INDIAN DUGOUT A VANISHING CRAFT.

No White Man Can Equal the Indian Canoe Builder.

A fast vanishing craft is the dug-out canoe of Indians of the Pacific Northwest and Southeastern Alaska. Graceful, strong and seaworthy to a remarkable degree these canoes made from single white cedar logs frequently made sea voyages of many hundred miles. A few years ago when the White river and tributary valleys near Seattle produced a good share of the world's hop crop it was not at all unusual for Indian hop pickers to travel all the way from Southeastern Alaska ports to take part in the labor of packing and they always came in their dugouts.

These dugouts vary in size from the "stee-whettl," built for a single occupant and used in salmon trolling, to the "ah-oh-tuss," a racing model and a war canoe, often large enough to carry 50 persons. Other designs are the "tlie," a river canoe for pcling, and the "stee-whettl." The building of these crafts is a slow task since it takes an Indian, with modern tools, at least a week to hollow out a small "stee-whettl." For this task he uses a hand adze and fire. For the building of a dug-out a straight white cedar log is selected, one with as few knots as possible. Patient work with the "pee-yae-kud," or hand adze, shapes the craft in graceful lines ending in a pointed bow and carved figure-head, which is usually the family totem. Fire is directed along the interior to eat out the hollow and the adze follows up its work. When the canoe is hollowed it is often filled with water into which are dropped red-hot stones. As the steam softens the wood it is stretched by braces, giving an additional beam.

No white man has as yet rivaled the Indian at this patient craftsmanship. The finished canoe, whatever the model, is beautiful in line and smoothed and carpentered handsomely. Made of one solid log it will stand a surprising amount of hard usage.

The coming of the gas engine and cheap power boat is crowding the dug-out from the seas. The Northwestern Indian to-day owns his own launch or a share in a power schooner and only old men and squaws paddle the more original and more beautiful craft.—*Williamsport (Pa.) Grit.*